THE PACIFIC

Pacific Theo Sem
Reading Room

A religious and family paper

Volume LIII. SAN FRANCISCO, APRIL 9, 1903 Number 15.

Consider the Lilies.

Consider
The lilies of the field whose bloom is brief—
We are as they;
Like them we fade away,
As doth a leaf.

Consider
The sparrows of the air of small account;
Our God doth view
Whether they fall or mount—
He guards us, too.

Consider
The lilies that do neither spin nor toil,
Yet are most fair—
What profit all this care
And all this toil?

Consider
The birds that have no barn nor harvest weeks:
God gives them food—
Much more our Father seeks
To do us good.

—Christina Rossetti.

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Philosophical argument, especially that drawn from the vastness of the universe in comparison with the comparative insignificance of this globe, has sometimes shaken my reason for the faith that is in me; but my heart has always assured and reassured me that the gospel of Jesus Christ must be a divine reality.—Daniel Webster.

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Dreaming or Doing.

Failures in life are due oftener to lack of determination than to lack of illumination. We have an idea, but we do not work at it, restlessly or tirelessly, till it is a fact. The air is full of ghosts wailing for bodies. Our hearts are haunted with good intentions and bright ideas never carried out. Our diaries are wanting in periods, full of unfinished sentences. Better one idea carried out, walking on the ground and working in the world, with real hands and feet, than a dozen beautiful fancies, than a hundred beautiful dreams. Challenge the next fine idea or inspiration that comes to you. Examine it, take it in hand, give it embodiment, or the strength of your will and the craft of your life will vanish into thin air.—Sunday-school Times

Don't swerve from your integrity for one moment, or under any circumstances. The friend who asks you to deviate ever so little is no friend. Look out for any such, and try to win them to your standard, setting a high one for yourself, but pardoning others for not reaching your altitude.

Don't overestimate your own value. Remember how many really good and great men and women have lived, done their part, and then left the stage of action. Yet the world hasn't even swung out of its place when they dropped away!

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, April 9, 1903

The Religious World.

Bishop Potter says that the Y. M. C. A. has rendered a service for the unity of Christendom which is almost immeasurable.

The word from Scotland is that Dr. Stalker "has completely laid hold of his students in Aberdeen by his brilliant lectures."

The Rev. Dr. Van Dyke is to preach the baccalaureate sermon at Harvard this year. June the 14th is the date. That engagement will limit his stay on the Pacific Coast.

The new Y. M. C. A. building in New York will cost nearly a million dollars. It is said that it will be the finest building of its kind in the world. It will be ready for occupancy in the fall.

The Gideons are not a large band, but they are influential. Only 2,707 of the commercial travelers of the country have joined the band as yet, but in the State of Wisconsin alone seventy-five hotels have discontinued their bars because the Gideons have refused to patronize a hotel having a bar.

A British weekly correspondent writes from Scotland that Professor Flint, who is soon to retire from the chair of divinity in the University of Edinburgh, has long been the chief ornament of the thelogical faculty, and perhaps of the Church of Scotland. His pulpit appearances are rare, but no more eloquent preacher, it is said, adorns the Scottish Church.

In a recent address in New York the Rev. Dr. Cuyler gave as the most impressive lesson in the career of the late Dr. T. De Witt Talmage the fact that after twenty-five years of brilliant orthodox preaching he left one Presbyterian church less in that city. He failed in pastoral work, and so his church was a failure. It will be so wherever Christian work is undertaken. There can be no lasting success except by the combination of the pulpit work and that closer personal work which is possible only when the preacher seeks the people in their homes.

It is significant that Professor Ehrhard, a distinguished German Catholic, should say that the time has come for his church to drop mediaeval customs, show sympathy with modern and national needs, especially to use the language of the people in pulpit worship, make more use of the laity, and co-operate more fully in all departments of modern civilization. There is, he says, a widespread belief that Catholicism is the greatest enemy of modern culture, and there is a growing estrangement of educated circles from the church in many Catholic countries, notably so in France, Italy, Spain and Austria. For a long time the decline of Rome in power has been marked. In 1700 the Pope was ruler over 73 per cent. of Europe; in 1800 over 51 per cent.; in 1900 over only 38 per cent.

The summer schedule of the Moody Bible Institute shows an attractive and valuable course for all Christian workers. Among the lecturers will be the Rev. Dr. L. G. Broughton of Atlanta, Georgia, who will speak on such subjects as "City Problems" and "Church Activities." Dr. Broughton's success as pastor of the Tabernacle Baptist Church, Atlanta, will bespeak for him a wide hearing on these and kindred topics. Professor R. R. Lloyd, formerly of Pacific Seminary, Berkeley, is announced to lecture on the Epistle to the Romans. Mr. S. D. Gordon of Oberlin will give addresses on "The Channel of Power." He will consider prayer as the greatest outlet of power, and will show why so many prayers are not answered, and why answers are delayed. Among other lecturers will be the Rev. R. A. Torrey and James M. Gray.

The late Professor Chamberlain of Chicago Theological Seminary was a man who did a great deal of good in the world to a great many people. All classes claimed him as friend. A colored barber said after his death: "He was my best friend." A Y. M. C. A. worker said: "Professor Chamberlain was the best friend I ever had." An accomplished lady musician said also: "He was my best friend." It is said that his delight seemed to be in serving others. At a recent meeting in Chicago mothers told that he had met them on the street or on the cars, and although almost a stranger had carried their babies or bundles to their very doors. One young lady said he had called once a week for many months on her mother, who was suffering from paralysis—and all was out of his line of duty. He was a busy man, but in the midst of it all he never failed to be of help and cheer to others. Always he did what he could. And that is the measure of life. The reciting of his virtues now that he is gone ought to multiply his influence in other lives.

Much is being said in the religious and secular papers these days concerning Henry Ward Beecher. The Western Christian Advocate, of which Dr. Levi Gilbert, formerly pastor of the First Methodist church of Seattle, is editor, says concerning his theology: "Many were alarmed at what they regarded as the dangerous teachings of Mr. Beecher's later theology and sermons which bore on the relations of science and religion. But it is safe to say that, in the decade and a half since his death, the church has found nothing revolutionary or destructive in his positions, which are now the commonplaces of theological thought." Doubtless there are not a few persons who will not agree with Dr. Gilbert in the assertion that Beecher's positions are today "the commonplaces of theological

thought." But this statement from a leading Methodistic source indicates that there has been a great change theologically during the last half century, and that more and more the things that have separated the denominations are passing away.

Rabbi Voorsanger of San Francisco concluded recently his series of Friday evening lectures at the services which he has been conducting during the winter on each Friday evening in order to afford an opportunity for busy men to attend public worship. The attendance was disappointing, being much less than in former years. There was but little interest in these services except on special occasions. In the last number of Eman-u-El the Rabbi comments on this indifference. The success of the Sabbath morning services at the Temple indicates to him that religious sentiment is not on the wane, and the largely attended Bible class during the winter shows that there is a growing desire for religious information. But the question, he says, resolves itself into this: "What shall we do for our men? Do they want anything done for them? Would they come to service on Sunday morning? The whole subject is baffling and painfully confused. Some Moses is needed to extricate us from the wilderness of doubt. There are enough voices heard nowadays that the only logical outcome of our present difficulties will be a Sunday Sabbath, and we are hardly surprised at the growth of opinion in that direction. What can be done, really, to remove the inconsistent attitude of our people, and teach them the wisdom of not neglecting what must always prove to be their most sacred interest?" Thinking that there may be a viewpoint that the pew can better present than the pulpit the Rabbi calls for correspondence on the subject. We shall be surprised if a thorough discussion of this subject does not indicate to our Jewish brethren the wisdom of a Sunday Sabbath. If in no other manner, the Jews are being pushed gradually to this by the demands of present day business methods.

The San Francisco Y. M. C. A. has a membership of nearly 1900. Those who have stated their religious convictions are as follows: Catholics, 204; Episcopalians, 187; Presbyterians, 186; Jews, 178; Methodists, 164; Congregationalists, 161; Baptists, 76; Lutherans, 70; "Christians," 60; Unitarians, 34; United Presbyterians, 18; Latter Day Saints, 10; German Protestants, 8; Friends, 8; Evangelicals, 4; Seventh Day Adventists, 2; Salvation Army, 1; Swedenborgian, 1; Christian Science, 1; Home of Truth, 3; French Church, 2. As to nationality, 1152 are American, 90 German, 87 English, 60 Canadian, 40 French, 34 Irish, 22 Scotch, 16 Italian, 14 Swedish, 10 Danish, 7 Spanish, 6 Swiss, 6 Mexican, 5 Armenian, 5 Austrian, 5 Welsh, 5 Portuguese, 4 Norwegian, 4 Australian, 4 Hawaiian, 3 Japanese, 3 Polish, 2 Russian, and one each Brazilian, Chilean, Chinese and Japanese. Herein are unsectarianism and cosmopolitism on a large scale. The Association stands for clean manhood. More than two hundred occupations are represented in its membership. It deserves heartiest recognition and stanchest support. We are glad to be able to announce that $95,112.36 have been subscribed for the liquidation of the indebtedness on the building. There is needed yet $9,387.64. It is to be hoped that this will be pledged in a short time, and the Association be placed where it can move on in its good work unhampered. The contribution last year of $25,877.60 by the membership for the support of the work shows that the Y. M. C. A. is reaching a class of young men who are willing to help themselves. Every citizen ought to be proud of the San Francisco Association. It is gratifying to the present writer to have an office in a building devoted to so noble a purpose. It is good to be in such an atmosphere. And every such building, in whatever city situated, marks a bright spot in that city. All stand as places toward which young men can turn for the best incentives.

Five editions of "Heavenly Harmonies," a book by the Rev. Malcom J. McLeod, pastor of the First Presbyterian Church of Pasadena, have been printed during the last year and a half by the Revell Company of Chicago, and now they have published another by the same author, "Earthly Discords and How to Heal Them." It is said concerning the author that he has "the insight of Robertson of Brighton, the soundness of Spurgeon, the aptitude of Maclaren, the diction of Parker and the illustrative genius of Beecher." Here is one of the many passages in "Earthly Discords and How to Heal Them" which are well worth repeating: "In Kaulbach's famous picture of the reformation Luther is the central figure. He holds an open Bible in his outstretched hand, while grouped around are seen the scientists, statesmen, scholars and thinkers of the age. The portrait is true to life. Today the standing of a people in the column of culture depends upon its attitude to the Book. Where this Book has gone and is untrammeled, there the light of civilization shines, there education is at its highest, and legislation at its best. The Bible is the true reformer. Its remedy is deep; its appeal to the heart; its ultimatum, 'Ye must be born again.' In the law library we find crime discussed, in the treatise on morality we learn of vice, but when we would acquaint our lips with the word 'sin,' then we must needs return to the Book. Here we learn the tearful tragedy that sin's home is in the heart; that it is an intruder, an usurper; that if we would have the enemy cast out and crushed, the strong man must be bound by a stronger, ejected, and forthwith the temple cleansed. Some years ago a scientist advanced the theory that the first living protoplasm from which have evolved all forms of life on our earth was carried hither by some falling meteor on its wild, uncertain flight. This may be reckless science, but in the spiritual life of man it is the glad evangel of our holy faith. From without and above—not from within and below—must come all spiritual vitality and power. The gospel is not a development, not a resultant of human research. As yet nothing has ever been found in contemporaneous literature to correspond to the doctrine of the new birth. An outburst was it upon the world from without, not an offshoot from within. In Jesus Christ a new word of truth came down to us from heaven. Man did not create it. It was revelation, not evolution."

Error cannot be driven away; it must pass away. We cannot decree that it shall not be; but only that it shall not be for us. Old errors do not die because they are refuted, but fade because they are neglected.

Sunday-school teachers might find this sentence from Holmes helpful: "The secret of the man who is always interesting is that he is always interested." The teacher who is always interested in what his boys are doing on Saturday will generally find them interested in what he is saying on Sunday.

Busy World Notes.

An effort will be made for a new Y. M. C. A. building in Los Angeles. Under the caption, "A Power for Good," the Times sets forth editorially the benefits of this beneficent institution the world over. Referring to the saloon the Times mentions the Y. M. C. A. as a counter attraction, but one of limited influence so long as there is in a large city only one establishment of the kind. The suggestion follows that the Y. M. C. A. have in every ward of the city a well lighted well warmed and attractive establishment where young men could obtain light refreshments, and where they could find interesting reading. Then returning to the matter which is now uppermost in the minds of the Los Angeles Y. M. C. A. at present —a larger building so as to increase its power for good in one location—the editorial continues: "Business men doubtless will respond with liberality. There is after all an element of selfishness in the matter; for an establishment which lessens crime and leads many young men to prefer right to wrong is really a money-saving institution for a community, entirely apart from the moral and religious phases of the question."

There is to be something new under the sun soon, in Chicago, at least. It will be a daily paper owned, edited and controlled by women. They propose to pay good salaries and to print all the news that is worth printing. The plan is to make the paper a purifying influence in Chicago and wherever it may go. The venture will be watched everywhere with much interest. If it can be made a financial success we have no doubt it will be a success otherwise. There are some very bright newspaper women, and those in Chicago who are at the head of this proposed venture plan to employ men as well as women, and to leave no stone unturned in their efforts for success. It is said that one of the largest advertisers in Chicago has offered to contract for a whole page advertisement for a year. The promoters desire a capital of $100,000. Considerable has been subscribed, and according to latest reports the projectors felt confident that the full amount would be secured soon. If the plans are consummated it may prove to be the beginning of better things in the newspaper world—papers not so much given to making prominent crime and uncleanness, and therefore more suitable for general reading in the home.

Having been asked to name one or two books of early life influence, President Lee of Albany College, Oregon, gives Bunyan's "Pilgrim's Progress" and the "Westminster Shorter Catechism." Another writes: "The 'Assembly's Shorter Catechism,' committed to memory and recited every Sabbath evening by all the members of the family around the open hearth fire." E. S. Parsons, Dean of Colorado College, says: "F. W. Robertson's 'Letters and Sermons,' Lowell's poems." By giving an insight into the relative values of the different interests of life and by giving inspiration to a life of faith and service. Dr. L. B. Sperry of Oberlin, who is to deliver a course of lectures in the San Francisco Y. M. C. A., April 19-24, says that the writings of J. G. Holland enlarged his views of life and gave him high ideals. Professor G. A. Coe of Evanston, Illinois, says: "Speaking of young manhood rather than of childhood, and omitting consideration of helps in the study of the Bible, I think I must say the poems of Tennyson, Wordsworth, Longfellow, Bryant and the poems and essays of Emerson. They gave me noble conceptions of man and spiritual conceptions of nature. Their influence has been marked." Others name the autobiography of Franklin, the biographies of Chalmers, Washington and Lincoln, D'Aubigne's "History of the Reformation," Plutarch's "Lives" and Drummond's "Natural Law in the Spiritual World." O.S. Marden, editor of Success, states that it was the inspiration of Smiles' "Self Help" and Matthews' "Getting on in the World" which led to the writing of his two books, "Pushing to the Front" and "Architects of Fate," and to the establishment of his paper. It is worthy note that "Pushing to the Front" has been adopted as a regular text book in the government schools of Japan; and its presence in so many school libraries and public libraries throughout our own country is proving an inspiration to thousands of boys and young men. Because of it many will push to the front who otherwise might not do so.

The recent book by the Rev. Charles Stelzle on "The Workingman and the Social Problems" has an excellent chapter on "The Workingman and the Saloon." He shows among other things the attractiveness of the saloon as a place of resort; and, after considering the substitutes which have been suggested, expresses the opinion that the best substitute for the saloon is the home. He admits that this may sound commonplace and may seem like begging the question, but declares that it is said with all sympathy with those who are trying other substitutes with the intent of reaching the workingman. We quote a paragraph in that connection: "It may seem difficult to reach our ideal by improving the home, and it may take a longer time to inaugurate a scheme which seems to be perfect, but which leaves out of the question the workingman's human nature. Until we can make the man really see and feel that his duty as well as his diversion is in the place which he has provided for, and to which he has invited the woman he promised to love and cherish, our hope for the solution of this question will be vain. But we should do what we can to help him improve the conditions in that home, physical as well as spiritual. If his wife and daughters can be taught the properties and the value of his food, and more important still, how to cook it, we will have taken a long step toward success. Ignorance as to household economics has more to do with the power of the saloon than is generally supposed. If we will provide a course of cheap concerts and entertainments to which he can take his family, another step will have been taken, because the high ideals here inspired may be transmuted into harmonious living in the home. After all it is a question of the heart rather than a problem that has to do with circumstances. Solomon's suggestion that 'out of the heart are the issues of life' is well worthy of our consideration in planning for the radical change which would be involved in the destruction of the saloon and the complete emancipation of the workingman. We will never place a greater barrier between the workingman and the saloon than that of the heart."

We are too much in the habit of apologizing for some statement or other by remarking that it is a mere truism. According to Geo. MacDonald, a truism is a truth that ought to have been buried long ago in the lives of men, to send up forever the corn of true deeds and the wine of loving kindness; but, instead of being buried in friendly soil, is allowed to lie about,

kicked hither and thither in the dry and empty garret of their brains till they are sick of the sight and the sound of it, and, to be rid of the thought of it, declare it to be no living truth, but only a lifeless truism.

The Bystander.

Miss Stone's Lecture.

The Bystander has listened to the best lectures, but he never enjoyed one more than the thrilling story Miss Ellen M. Stone told last week in the Alhambra Theatre. In delivery, personal presence, diction and graphic description, Miss Stone's effort was superior. She reminded one of Lady Henry Somerset. From the first word until the last she held her hearers spellbound. There was no attempt at oratory and no appeal to the emotions. She simply told of a remarkable adventure, and told it in a remarkably graceful manner.

Her lecture is superior to Stanley's experiences in Africa. It is replete with mountain scenery, caves, huts, mountain trails, brigands, dangers, thrilling situations, murders and escapes. It concerned the Christian world, and discloses the purposes of missions and the Providence of God.

The lecture was given under the auspices of the Trinity M. E. Church. The attendance was not large. It is a matter of regret that the Congregationalists did not take more interest in Miss Stone's visit to San Francisco. Certainly there were very few of our people who heard her. As it was the Methodists did not make money. The house would probably have been filled had there been no admission fee charged. The Bystander wishes that every Congregationalist might have heard this description of six months' captivity.

The Methodists, however, had the privilege of seeing and hearing one of the most cultured missionaries the American Board has ever sent out. Miss Stone makes one proud of the missionary standard as sustained by our own Board.

There was a marked apathy shown Miss Stone by our local Congregationalists. A reception should have been arranged and an opportunity given the people to meet her.

The Bystander believes that not a dozen Congregationalists heard the lecture in San Francisco. We are ashamed to make such a confession, but the truth ought to do us good. What is the matter with us?

Professor Buckham.

In the dear old Andover days it was plain John Buckham. The Bystander remembers him well. He was one of the good boys who always had their lessons, He was thoughtful, introspective, earnest, devoted. He looked upon life as a serious business, and he entered upon his Salem pastorate with a quiet energy that didn't grow threadbare. His graduation address in the Andover chapel was charged with the fire of a fine spirit. John was eloquent that day. Now he is coming to the Pacific Seminary to succeed Professor Foster. He is to teach theology. The Bystander believes he has found his place. His mind is balanced. He never said a lop-sided thing in his life. Balance, proportion, symmetry—these are the characteristics of his mind. The Bystander welcomes him to the Seminary and to the churches. It will be good for him to get out of good old Salem and to plunge into life here where there is plenty of room.

His father is President of the University of Vermont and his brother has made a name for himself as a writer of rare verse and thoughtful prose.

Professor Buckham has a delightful wife, who has been a great inspiration to him in his Salem work.

The Other View.

Some one who forgot to sign his name took the Bystander to task for saying in a paper on, "A Crisis in Congregationalism," "San Francisco has at present four strong Congregational Churches. Outside of these there is a fringe of perhaps a dozen smaller churches. These are generally burdened with debt and struggling with difficulties. Some of them talk of quitting, and they ought to quit."

The criticisms of the writer would be forcible provided the Bystander said what he is reported to have said. As he did not say any such thing, it remains only to be said that the critic did not know what he was writing about.

The Bystander himself has just had a reminder that newspaper reports are untrustworthy, and cannot always be depended upon. Some time since he quoted from one of the most reliable papers in the country a criticism W. Robertson Nicoll of the British Weekly, London, made on Lyman Abbott.

In the following letter, which the Pacific is glad to publish, the misapprehension is corrected:

March 11th.

My Dear Sir: I see you say in the Pacific, February 12th that I classed Dr. Lyman Abbott with Baur. Strauss, Renan and Matthew Arnold. This surprises me, as I am sure I never did any such thing. There may have been some statement to that effect in the British Weekly, though if ever there was it escaped my eye. It certainly never entered into my mind. Yours very truly, W. Robertson Nicoll.

Heber Newton's Resignation.

Word comes from Stanford that the Rev. Heber Newton, who preaches in the Memorial Church, has resigned. This may or may not be true. If it is true many who are familiar with conditions at Stanford will not be surprised at this sudden termination of Dr. Newton's work. He has been received with curious indifference, largely because he stood for no particular sect or belief. The Bystander predicted that such a movement would end disastrously. The California people rally around men who believe something definite. They like dogmatism even if it is contrary to their own views, but they do not take to a breadth that is thin and indefinite. The Stanford Church cannot shelter all faiths. It must stand for a faith.

There is a marked reaction in this State against negative liberalism.

Other names might be mentioned, the rise and fall of which illustrate the peculiarities of California public opinion. Rev. Heber Newton has had a brilliant career in New York as a preacher of sensational views on revealed religion, and he is doubtless a cultured and sincere Christian man, but the Stanford students, who reflect the spirit of Western thought, do not apparently relish the Heber Newton type of instruction.

Some lady has written to the New York Sun asking New York to send us "a live man" for Stanford. The Argonaut of this city assumes that by such a man is meant one who preaches "hell." The Bystander does not agree with such a definition of "a live man." On the contrary he thinks by a live man is meant one who preaches a positive, helpful, simple gospel without apology and without fear, and who is not too anxious to reform and correct all the churches of California. We do not want a New York missionary, but a great,

grand preacher, such as Heber Newton, with his splendid talents, has been and might be in the great Stanford Church.

Dr. Bradford.

Dr. Amory Bradford will be here in the near future. He will preach in the First Church, Oakland, Sunday morning, April 26th, and in the evening in the First Church, San Francisco.

On the following morning he will address a union meeting in the Auditorium of the Y. M. C. A., and in the evening of the same day will speak to the Congregationalists in the First Church on "Present Problems of Congregationalism." Dr. Bradford should receive a generous and appreciative hearing. He comes not only as a successful pastor, but as the Moderator of the National Council. His purpose is to stir up new enthusiasm in Congregationalism. President Gates of Pomona College will accompany him to this city from the South.

Acorns From Three Oaks.

Aloha.

A Crowd of Happy People.

More than two hundred happy people came down from the cities to fill eyes and nostrils with the beauty and the fragrance of the blossoms at Saratoga's Fourth Annual Blossom Festival. With them came groups of children to rejoice with the multitudes who came out from San Jose and the whole country side. I shall not attempt to estimate numbers, but conservative estimate would be 40 per cent. increase over any previous attendance. A thoughtful driver returning from Los Gatos in the afternoon counted one hundred and fifty—eight teams besides automobiles and bicycles. The air was fresh and sweet, the sky clear, the blossoms about at their best, and the roads fine. Many hearts were grateful, for many had asked God to bless the occasion. The ladies who denied themselves all outdoor pleasure and served tables in the hall bore kindly the reproaches of those who came late and had no lunch baskets. Those who had shared liberally with those who had not. Boys squeezed the soda cylinders, as if they could get just a little more fizz by trying. They games were clean and well contested. An observing parson learned one thing, i. e., that girls would rather look at boys' games than contest alone for prizees. Also that young athletes can get a hearing from the lassies that no average committeeman can approach. The little old town looked like a Yankee village on training day. Old Glory floated in a fair breeze. It suggested the Fourth of July to see the national color and to hear the strain of "Red, White and Blue."

The balloon was not a fiction. It was ready. But its busy owner was chairman of the Transportation Committee, and the crowds demanded his attention. I promise the children who may come next year two balloons if our good balloonist lives, as we all hope he may. Our Methodist Pastor Peterson gracefully welcomed the crowd. His honor Mayor Worswick won hearty cheers for his reverent allusions to McKinley and his appreciative commendation of Saratoga's efforts to bring visitors to enjoy her beautiful scenery. District Attorney Campbell emphasized good citizenship as fellowship in practice in bettering all conditions of life around us. Mr. W. P. Lyon reminded us of our nearness to the new Semperviren Park, and our privilege of enjoyment of it. Also of our duty to join hands with the counties in developing it. Mrs. Tangier of the W. C. T. U. admitted the beauty of the scene about her as rivaling that of the City of the Angels, from which she had come. Her plea for protection from the saloon reached a responsive company.

Mrs. Kennedy of the Woman's Club of San Jose, who had brought forty-nine, yes fifty-nine, of her society with her, brought their greetings gracefully. The women of that club may fill hands and pockets in our orchards and our dogs won't even bark at them. Miss Macomber, the accomplished daughter of Chaplain Macomber, gave a charming recitation, and in response to an encore collapsed us with her humor. Her father sang the "Battle Hymn of the Republic." How the old chorus rolled out from the crowd! Mrs. Brooks of East Oakland charmed us with her "Blossoms, Sweet Blossoms" song. The editor of the Mercury, Mr. E. K. Johnston, for the second time expressed his enjoyment of a Blossom Festival, and his sense of it being worth all it cost a little foothill town to call neighbors in to rejoice in harvest hopes. Chaplain Macomber dismissed the crowd with a benediction. God and His Word were honored by the service. Brother Stevens of San Francisco Fourth Church read the sixty-fifth Psalm, and our State S. S. Missionary, C. R. Fisher, prayed devoutly. It was pleasant to see people camping on the green grass by the roadside eating lunch indoors and out; sharing lunch with each other; pointing to the hills and exclaiming at the blossoms. Some city folk winced a little at first about riding on church chairs put on great fruit trucks, but soon entering into the spirit of the occasion, they chaffed those who passed them in automobiles or dashed by in Stanford coaches.

Yet the Blossom Festival has not fully captured the town. For did not I spy a youngster digging bait in the morning and hear him say in face of athletics and the Boys' Band of San Jose and the expected balloon ascension, "This afternoon I am going a' fishing." The streams are high and muddy. I doubt if the little Isaac Walton got a bite.

A tired company faced Pastor Merrill this morning, but we were a grateful people that we had seemed to serve our friends well, and their appreciation was sweet in our ears. No automobile exploded. No child was lost or hurt. No horses ran away. We are simple enough to believe God blessed our Fourth Annual Blossom Festival, and if we live our motto shall be, "Excelsior" and "Each for all and all for God." We will hope to serve Him with a better one in 1904. The Southern Pacific Railroad Company has been very kind, but some of their agents have yet to learn that a Blossom Festival is not a Sunday picnic. Remember friends we spread a table not to fleece you, but because some of you will not bring lunch to a blossom picnic.

Aunt Mary Ann Society Gives Us Her Pictures.

That good friend of all men and tireless benefactor of oppressed classes, Rev. Joseph E. Roy, D.D., of Chicago, has sent to Miss Jennie Farwell, Custodian of the Saratoga Missionary Settlement, a hundred excellent slides illustrating the work of the A. M. A. Undoubtedly the dear society is "After Money Again." But the good lady is so wise and winsome, and bases her appeal so profoundly upon reason and knowledge that we welcome her every suggestion. The negroes, the mountain whites, the Chinese, for all these Jesus died. Since Roosevelt teaches, "No man down, every man up," we ought to teach them to be worthy and upright citizens. The use of these slides by a sympathetic and earnest pastor in any fair sterepoticon picturing will prove

the enterprise of the esteemed society to be what Horace Bushnell called it, a "Jesus Christ work." There is no charge for the use of these slides, but we must ask the churches getting them to use them carefully and pay the expressage. We hope to get like pictures of foreign work. Write Miss Farwell of Saratoga.

Beloved Brother Roy.

A man who welcomed Moody to Chicago, who wrought for the slave with Secretaries Joslyn, Whipple and Strieby, who gives a lift to every deserving man of color, of every color, may well win the adjective, "beloved." A little hint that Saratoga had a good climate for men of his years, and that there were other Genlistans besides President Fuller brings the information that the veteran still holds on to his work, though part of that work be the training of a successor. Dr. Roy has done yeoman service. He has devoured work in the passion and spirit of Moody. He has worn well, and has deserved "praise in all the churches." Don't work too hard, brother. Your great parishioner, Moody, overworked. He was warned, but pushed on. Is it not man's duty to live to fourscore if he can, and prove to the rising generation how sweet God's service is to the end of days? Hail Dr. Roy! Hither come if the lake winds get too rough and the drive of Chicago ever gets too severe for your long-taxed nerves. You will wear out, not rust out, whereever you labor for your Matser.

THE BREAKING OF THE NET.

["Jack Hunt" was the prison name of the writer of the letter, a portion of which is here given. "Charlie," the person addressed, was a fellow convict, evidently a man of superior intelligence and moral training, who had taken a kindly interest in his less favored companion and urged upon him a virtuous life when once more in the world. This letter, which was written some five months after his release, to his friend still undergoing sentence, affords an interesting picture of a soul's struggle upward out of sinful habits and associations. The whole letter is too long for insertion in The Pacific, but could it be printed, would throw light upon some of the almost inseparable difficulties, personal and social, which beset and hinder the return of a criminal to virtue, trust and honor. The story is authentic. The manuscript is drawn forth from its resting place of several years, as being especially timely in view of the recent shameful disclosures as to our State's prisons, and the confirmatory address of Chaplain Drahms. The letter was written from St. Louis.—F. B. P.]

St. Louis, June, 1892.

Mr. W., friend Charley, if I may call you so. I no you are surprised to get a letter from me, but I hope you won't be mad at my writing to you. I want to tell you my thanks for the way you talked to me when I was in prison; it has led me to try and be a better man.

I guess you thought I did not care for what you said, and at the first go off, I didn't, but I noed you was a man who had done a big work with good men and want no sucker nor want gassing, and all the boys noed it. I used to think at nite what you said and for it I knocked off swearing 5 months before my time was up. You told me if I would shake the cross (quit stealing) and live on the square 3 months it would be the best job I ever done in my life. The State agent give me a ticket to here and on the way I thought more of what you said last to me, but I didn't make up my mind. When we got to Chicago from there to here I pulled off an old woman's leather. I hadn't more than got it off when I wished I hadn't done it. For awhile before that I had made up my mind to be a square bloke for three months on your word, but forgot it when I saw the leather was a git (easy to get), but I kep close to her and when she got out of the car at a way place, I said, "Marm, have you lost anything?" and she trumbled (discovered) her leather was off. "Is this it?" says I, giving it to her. "Well, if you ain't honest," says she. But I hadn't got cheek enough to stand that sort of talk, so I left her in a hurry.

When I got here I had 1 dollar and 25 cents left, and I didn't get no work for three days, as I ain't strong enough for a deck hand on a steamboat. The afternoon of the third day I spent my last ten cents for two moores and cheese and I felt pretty rough and was thinking I would have to go on the dip (pocket picking) again, when I thought of what you said once about a fellers calling on the Lord when he was in hard luck, and I thought I would try it once anyhow, but when I tryed it I got stuck on the start and all I could get off was "Lord give a poor feller a chance to square it for three months for Christ's sake amen," and I kep a thinking of it over and over as I went along. About an hour after that I was in fourth street and this is what happened and is the cause of my being where I am now and about which I will tell you before I git done writing.

As I was walking along I heard a big noise and saw a horse running away with a carriage with 2 children in it. I grabbed up a piece of box case from the sidewalk and run in the middle of the street. I smashed him on the head as hard as I could drive. The board split in pieces and the horse checked up a little and I grabbed the reins and pulled his head down till he stopped. The gentleman what owned the horse came running up and as soon as he saw the children were all rite he shook hands with me and gave me a 50 dollar greenback, and my asking the Lord to help me came rite into my head just then, and I was so thunder struck I couldn't drop the reigns nor say nothing. He saw something was up and coming back to me said, "My boy, are you hurt?" and the thought came into my head just then to ask him for work, and I asked him to take back the bill and give me a job. Says he, "Jump in here and lets talk about it, but keep the money." He asked me if I could take care of horses. And I said yes, for I used to hang round livery stables and often would help clean and drive horses. He told me he wanted a man for that kind of work, and would give me 16 dollars a month and bord me, and you bet I took that chance right off. That nite in my little room over the stable I sot a long time thinking over my past life and of what had happened and I just got down on my knees and thanked the Lord for the job and to help me to square it and to bless you for putting me up to it and the next morning I done it again and got me some new togs and a bible, for I made up my mind after what the Lord had done for me * * *

After I had been there about a week Mr. Brown, that's his name, came into my room one nite and saw me reading the bible, and he asked me if I was a Christian and I told him no. He asked me how it was I read the Bible instead of papers and books. Well, Charley, I thought I had better give him a square deal on the start, so I told him all about my being in prison, and about you, and how I had almost done give up looking for work, and how the Lord give me a job when I asked Him, and the only way I had to pay Him

was to read the Bible and to square it, and I asked him to give me a chance for three months. He talked to me like a father for a long time, and told me I could stay and then I felt better than I had ever done in my life, for I had given Mr. Brown a square start with me, and now I didn't fear no one giving me a backcap and running me off the job. The next morning he called me into the library and gave me another square talk, and advised me to study some every day, and he would help me one or two hours at nite, and he gave me an arithmetic, a spelling-book, a geography, a writing-book, and he hears me every nite. He lets me come into the house every morning to prayers, and got me put into a Bible-class in the Sunday School, which I like very much, for it helps me to understand my Bible better.

Now Charley, the 3 months on the square are up 2 months ago, and, as you said, it is the best job I ever done in my life, and I begun another of the same sort rite away, only its to be, God helping me, to last a life-time. Charley, I rote this letter to tell you I do think God has forgiven my sins and heard my prayers, for you told me you should pray for me. I no I love to read His word and tell Him all my troubles, and He helps me I no, for I have plenty chances to steal, but I don't feel as I once did, and now I take more pleasure in going to the church than to the theatre, and that wasn't so once. Our minister and others often talk to me, and a month ago they wanted me to join the church, but I said no, not now. I may be mistaken in my feelings, I will wait awhile, but now I feel that God has called me, and on the first Sunday in July I will join the church. Dear friend I wish I could rite you as I feel, but I can't do it yet. You know I learned to read and rite in prison, and I ain't got well enough along to rite as I would talk. I no I ain't spelt all the words rite in this and lots of mistakes, but you will excuse it I no, for you no I was brought up in a poor-house until I run away, and that I never new who my father and mother was, and I don't know my right name, but I have as much rite to one name as another, and I have taken your name, for you won't use it when you get out, I no, and you are the man I think most of in the world.

I am doing well. I put 10 dollars a month in the bank with 25 of the 50. If you ever want any or all of it let me no and its all yours. I wish you would let me send you some now, and I send you with this a reseat for a year of Little's Living Age. I didn't no what you would like, and I told Mr. Brown, and he said he thought you would like it. I wish I was nearer to you so I could send you chuck of holidays. It would spoil this weather from here, but I will send you a box next Thanksgiving, any way.

Next week Mr. Brown takes me into his store as lite porter, and will advance me as soon as I no a little more, he keeps a big grainary store whole sale. I forgot to tell you of my Mission School Sunday School class. The school is on Sunday afternoons. I went out on 2 Sunday afternoons and picked up 7 seven little kids and got them to come in; 2 of them new as much as I did, and I put them in a class where they could learn something. I don't no much myself, but as these kids can't read I get on nicely with them. I make sure of them every Sunday by going after them every time ½ hour before school time. I also got four girls to come. Tell Mack and Henry about me. If they will come out here when their time is up I will get them jobs at once. I hope you will excuse this long letter and all mistakes. I wish I could see you, for I can't rite as I would talk. I hope the warm wether is doing your lungs good. I was afraid when you was bleeding you would die. Give my respects to all the boys and tell them how I am doing, and every one treats me as kind as they can. Mr. Brown is going to rite you sometime. I hope some day you will rite to me. This letter is from your very true friend C. W., who you know as Jack Hunt.

I send you Mr. Brown's card. Send my letter to him.

DR. HALL'S WORK IN KYOTO AND OKAYAMA.

J. D. Davis.

Charles Cuthbert Hall gave his course of six lectures on Christianity, interpreted by Christian experience, in Kyoto from March 3rd to 8th. Careful preparation had been made for the lectures, and the reception in the Doshisha on the evening of his arrival in the the city was largely attended not only by the Christians, but by educationalists and other prominent men in the city. The first two lectures were given in a large hall in the city, which was well filled, and the others were given in the large chapel of the Doshisha which was filled every evening.

His lectures were interpreted by Professor Hino of the Theological Department of the Doshisha, who was for three years a student in Union Theological Seminary under Dr. Hall's instruction.

This course of lectures was one of the most eloquent and forcible presentations of the fundamental principles of the Christian religion which was ever given. There breathed through the whole a broad sympathy for the truth which is in other faiths, and genuine love for mankind which were very winning. Dr. Hall's presentation of Christ was "very God of very God," and his clear statement of his belief in the Trinity, as the fundamental fact of the Christian religion, although beyond his power to explain, and the emphasis laid upon the cross; the death of Christ for our sins and His resurrection are a needed tonic at this time, when there is such a tendency to let down, or minimize, or disparage these vital truths. His emphasis upon union with the living Christ was also very helpful.

A note from Dr. Pettee says: "Dr. Hall's four addresses in Okayama have made a very great impression on the city. His visit cannot fail to exert a wide influence for good here."

Dr. Hall is to give a part or the whole of his course of lectures in Kobe, Osaka, Yokohama, Tokyo and Sendai, and with his family he is to sail for San Francisco April 11th.

THE AINTAB REVIVAL.

Another private letter from Aintab gives the following concerning this most interesting revival: "We were invited to a 5 o'clock dinner on Tuesday. The pastors of the three churches of Aintab, the Oarfa pastor, the native doctor and his wife from the hospital, and Mr. Merrill were present. We were asked to came at 4, that we might have prayer-meeting before dinner. Before the meeting began Bodvilly Papazian told us of the meeting Sunday night. He said it was the most wonderful meeting he had ever seen. There was such an outpouring of the Holy Spirit that men seemed to be crushed by its power. They had no sermon, but a prayer-meeting. He estimated that

there were as many as a hundred new voices that testified to the love of God in their hearts. Many of them had been converted in the house to house visitation and prayer-meetings. But many made the surrender to God there at that meeting and then arose and testified to sins forgiven and the new light of love. Confessions were made that were hard to make by men from the lowest depths. This lasted for three hours. Sometimes there were as many as eight men standing at one time waiting for a chance to speak. At last, after long waiting and many attempts, Bdv. Papazian pronounced the benediction. The people arose, but did not pass out. They burst out singing! For half an hour they stood and sang for very gladness with tears in their eyes. They sang because they could not help it.

"In our meeting Bdv. Papazian spoke of the temptation to think that we are doing something and to look around and say, "Behold our work!" But as we heard them talk, sometimes in Turkish, sometimes in English, it seemed to me that it would be hard to find men who felt their weakness more, or who came lower at the feet of Jesus. It is not in the Second Church only, but in all three, the girls' school, the hospital, the orphanage and the college. The other day several drunkards came up to the college to get help from some of the students. The boys were eating lunch out on the sunny side of Mrs. Fuller's house, they were town boys, not boarders. They held a prayer-meeting right there. One night two seniors were invited to hold a meeting with drunkards; when they got there they found about forty men waiting to hear them. The Gregorians and Catholics, who are down on this movement, have given the Christians the name, "koohji." I suppose the nearest English word would be "Spirit-monger," or "Spirit-ist." The people do not seem to mind this in the least, but are, I think, glad that the Spirit is so manifest in their lives that others see it.

HON. KENKICHI KATAOKA.

One of the best known and universally respected men in Japan is the Hon. Kenkichi Kataoka, who has been the President of the Lower House of the Diet for the past three years, and was recently chosen to fill the same office for another similar period. Whatever criticism other men in prominent places may experience it is very noticeable that he goes forward in his course, retaining the confidence and respect of all. What is quite singular and greatly to his credit, is that all his honors come to him entirely unsought.

He has been representative from the Tosa Province from the first opening of the Diet; and such is his popularity that sometimes no other candidate has been in the field because he was known to be the practically unanimous choice of the people.

But the one thing that especially distinguishes this man is his decided and prominent stand as a Christian. When spoken to as to his being a probable candidate for the position of President of the Lower House of the Diet, it was suggested that he had better put aside his Christianity for awhile as it might interfere with his election. He replied that he would not give up his religion to be the President, and he considered the office of an elder in the Presbyterian church as more honorable and to be desired than that of the chief officer of the House of Representatives.

Some years ago he was in Tokyo when a regulation was passed to banish from the city all persons from his province who were not residents. He regarded the enactment as unlawful and preferred being put in prison than disobeying his conscience. His prison life afforded him an excellent opportunity for the study of the Bible and communion with God; and when he was released he declared that he was truly thankful for such an experience. Before this he had not taken time to carefully study the Scriptures, and he had not realized their value, and also the preciousness of communion with our Heavenly Father in prayer. From that time the objections against Christianity had no weight with him because he had such a rich experience of the presence of God and His comforting power that nothing could henceforth shake his faith.

He was chosen last year to take the place of the lamented Dr. Neeshima as President of the Doshisha in Kyoto; and for this and for other reasons was desirous of retiring from political life. But his constituents and the country would not consent to release him from their service; and so he has reluctantly taken his place once more as a leader in the development of political matters in Japan.

With men of such character to direct affairs the country is safe. What is to be feared is simply that their number is not sufficiently large to have a controlling influence. We are thankful that God has at this time raised up a man who is such an honor to his country and also to the Christian faith.

H. Loomis, Agent A. B. S.

Yokohama, Japan, March 7, 1903.

THE VISIT OF REV. C. H. BRADFORD, D.D.

Professor C. S. Nash, Berkeley.

It is known to readers of The Pacific that the Moderator of our National Council is to visit this Coast. His objective point is the Congregational Congress to be held at Seattle May 8-17, where he will be heard several times. He will make the opening address of the Congress on the theme, "The Nobility and Value of Our Free Congregational Inheritance."

Dr. Bradford will leave home on Monday, April 12, and reach Southern California the following Saturday. Then for three weeks he will be in the hands of his friends for as earnest and arduous a tour as that of a political campaign. Committees in Southern and Central California and in Oregon are planning such an itinerary as will enable as many people as possible to hear him and the largest number of churches to have the expected blessings.

From Saturday, April 18, to Thursday, April 23, Dr. Bradford will be in the South, where he will speak or preach in Los Angeles, Pasadena, Riverside, Pomona College and other places. On his way north he will hold meetings in Fresno, where our church is taking on new life, and is prepared to profit from such help from without. Arriving in San Francisco on Saturday, April 25, he will speak in as many places as time and distance will permit. On Sunday he will preach in Oakland and San Francisco. It is hoped also to hold on Sunday afternoon in the First church, Oakland, a union meeting of young people from all our churches. Monday morning he may address a union ministers' meeting, perhaps upon the great enterprise of Church Federation, in which he has taken an active part. Monday evening he will be greeted by a mass meeting in San Francisco, or be entertained by the Congregational Club. Tuesday will be given to Santa Rosa, Wednesday to the University of California and a mass meeting in Oakland, Thursday to Stanford University and San Jose, Friday to Sacramento. Friday evening,

May 1, he will go north on the Oregon Express. From Sunday, May 3, to Sunday, May 7, he will speak in Salem, Portland, The Dalles and Forest Grove, taking part in the installation of the Rev. E. L. House, D.D., over the First church of Portland, and Thursday night will go on to Seattle in time for the opening of the Congress.

Dr. Bradford is prepared to present any one of the following five list of subjects, and allows us to choose freely for our programs:

"The Supreme Need of the American Churches—a spiritual awakening."

"Characteristic of Our Polity—Truths for Which We Stand."

"The Doctrine of the Church."

"The Coming Revival."

"The Mission of the Pilgrim Polity."

"Present Problems of Congregationalism."

"Pilgrims Who Did Not Come Over in the Mayflower."

"Oliver Cromwell—the Greatest of the Puritans."

"Winning Souls by Winsome Truth."

"The Evangelistic Passion."

"Broadening Brotherhood."

Here are several most attractive denominatioal subjects, some of which we hope to hear discussed. But Dr. Bradford's own desire is to emphasize the spiritual themes, as indicated at the head of the list.

Our Central California Committee has invited President George F. Gates of Pomona College to come with Dr. Bradford and to join in all meetings in this part of the State. And Oregon will be glad to have both Dr. Gates and Dr. McLean for the meetings in that State.

This tour by the Moderator has been under consideration for nearly a year. It is in the line of his desire to make this leading office more useful among the churches between the meetings of the National Council. While the suggestion of a trip to our coast originated here, it met an instant response in his mind. He comes with no other purpose than to be helpful to our Congregational Churches and the Redeemer's kingdom. The Seattle Congress indicated this as the very time to realize the plan.

What may we expect from this tour of our three States? We may hope for fresh hints and views of the social and religious conditions prevailing in our land and beyond, of our denominational problems and resources, of the needs of the churches and their supply. We may look for a strengthening of our Congregational fellowship, a clearer and profounder sense of our unity and brotherhood and mutual obligation. Best of all we may anticipate some stimulation and nourishment of our spiritual life.

These influences we must actively appropriate. Dr. Bradford and Dr. Gates will come in the power of Christ. They are both men of rich culture, oratorical gifts and spiritual power. Our own leaders are ready to join them in the meetings. In the first place we must gather to hear these speeches. Let us take pains to secure large attendance. There is more to do, however, than to entertain the visitors, open our churches and urge the people to attend. Let us further prepare for meetings of power. Dr. Bradford and Dr. Gates cannot do all the speaking. We need programs filled with values, arranged so as to furnish our visitors their most favorable opportunity, and to make the utmost of their contributions. We need much prayer for the power of God through all.

The Sunday-School.

BY REV. W. H. SQUDDER.

Lesson 3. April 19, 1903.

The Law of Love (A Temperance Lesson). Rom. xiii: 7-14.

The opening verse of this lesson looks backward on the beginning of the chapter, summing up precepts very essential to us and to those to whom the apostle wrote. At first sight one almost wonders how Paul could have written such words in his day. Absolute despotism was the essence of Roman government. The entire fate of the realm depended upon the emperor, who relied upon the force of a trained army to carry out his commands. And such emperors! Gibbon thus describes these emperors: "Their unparalleled vices and the splendid theatre on which they have acted have saved them from oblivion. The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the inhuman Domitian, are condemned to everlasting infamy. During four score years (excepting only the short and doubtful respite of Vespasian's reign) Rome groaned beneath an unrelenting tyranny which exterminated the ancient forms of the republic, and was fatal to almost every virtue and every talent that arose in that unhappy period." How then could the words of that seventh verse have been penned? First it must be remembered that the influence of the emperor was largely local. Great as his power was, it was not arbitrary. He was under law as was every other citizen, respected law, and usually governed by law. Secondly, the empire was under rigid law, and it is certain that the general trend of this law was good. The world was no less under a political machine then than civilized countries are today, and "The excesses of a Nero must not blind us to the steady action of the great machine, which was so great a blessing to the provincials." Paul had experienced some of the good springing out of the "machine." When he had been unjustly imprisoned it was that law governing a Roman city which set him free. When a mob would destroy him the strong arm of law was his deliverer, and wherever opposition to Christianity had been shown, the restraining power on behalf of the gospel was found in the Roman law. It may not have been an ideal system, but what age has yet produced such? Paul recognized a great fact, that the law was sustained as much by the conduct of the people as by the administration of a legislator. Christianity may not propound the system, but it proposes to put as much good at the disposal of the system as human nature is capable of, and that means much. So Paul argues that the government is ordained of, or permitted by God, that the end of government is for the common good, and that the responsibility for producing the best results lies with the individual. If such reasoning pertained to that despotic government, how much more to a democratic. In the one it was a government for the people, in the other it is also by the people. That makes a vast difference, for in the one a government might, by the utilization of force by a strong virtuous emperor be better than the people, in the other it can never be, for it is an expression of the mind and determination of the people. In the light of these fundamental principles look again at v. 7. What a royal law for a democracy. "Render to all their dues," Nothing else than an honest

Christianity could carry that sentiment to completion. We have not practised half of what Paul preached, because we have not recognized the place of responsibility sufficiently. We are severally responsible, our conduct, our sentiments, our character and our vote all count. The bearing of these remarks on the temperance question is not difficult to find. Never yet has intemperance aided to make law strong, government better, individual responsibility greater.

Again. The great principle underlying man's relations to his fellow is here enunciated and illustrated. Before Christianity came into the world the maxim of love to each other was here. But it was only a maxim very partially applied. It may have worked in family relations, possibly in clans, or extended itself in a general way to members of the same nation. But its real bearing was told in our Savior's words, "Ye have heard that it was said Thou shalt love thy neighbor, and hate thine enemy." Christianity first set love as the universal law for the whole world and for all generations. The unique feature of this law is that it is constructive; it builds up. And it requires knowledge and disinterestedness in the one who would carry it out. If now a glance is given to any of those actions mentioned in verse 9, the prevalent characteristic will be found destructive. Violating the seventh command destroys the home and dishonors the world's most sacred relation, the marriage bond. Break the sixth command and the most precious thing in the world is destroyed, life. Transgress the eighth command and ownership as well as the foundation of all commercial enterprise is destroyed. Thus it goes through the entire decalogue. But the time had come when a mere negative precept was not enough. It was time to build up the world's relations, and the only positive precept which would cover them all was the great principle of love. Whatever destroys works ill to our neighbor, whatever builds him up constructs a better world, and honors human relationships. "Love is, therefore, the fulfilling of the law" by a positive method, hence it becomes more than a maxim, it becomes a law in itself. The application of this to temperance effort needs constant speaking about. Intemperance is based upon selfishness. It first destroys the self-control absolutely essential to a man's living as he ought and doing what he should. Removal of restraint is followed by impulse to do what is not lawful because of the unnatural physical condition of the one who drinks. Any police court will furnish evidence of the result of one day's drink on a Monday. God alone knows the crimes which no court record ever sees or hears of, due to the immoral practices of the intemperate. And if this be true of the victims of the rum curse, what shall be said of its promoters. The former may be objects of pity, of sympathy, of attempted reform, the latter should be judged at the bar of a public sentiment whose law is love, and condemned. They are destructive agents whichever way we choose to consider them, politically, socially, religiously. Being pressed for space, we refer our readers to the article, "The Liquor Interests and Home Rule" in the Outlook for March 28th as illustrating the first of these points.

Finally. A summons to activity. V. 11-14.

There is a great reciprocal effect produced on our minds by our knowledge or even conception of the future. Every boy knows what effect on the early morning sleep a circus, or a picnic for the next day has. Every girl can give similar evidence if she is looking forward to a party or a birthday. Christianity knows no tone for defeat. It is a stranger to the idea of a coming night. The certainty of victory and the approach of an everlasting day is the spring which it always touches to liberate our energies. The several considerations are:

(1) The "age" is nearer completion than ever before. That "age" was to terminate with the Lord's return, which the apostle may have supposed would occur in his lifetime. But the motive for activity is no less to us, even if the apostle was mistaken as to the extent of the "season." We are much nearer the end of the period, and ours is an additional incentive because we have the march and progress of events behind us, which Paul did not possess. Like an army in the last stages of the war we have every reason to move with encouragement, for the cause has always triumphed, and we are on the side of victory. (2) Our personal opportunity is growing less in one direction. "Our salvation is nearer to us than when we believed." Whatever remains to be done must therefore be done quickly, there is no time for extended morning naps. Besides the completed salvation is measured, partly at least, by our own preparation for it, just as a man's completed university course is measured by the amount of study and pains he has given to it. God may be working in us to will and to do of His good pleasure, but we must work out our own salvation nevertheless. One can't afford to sleep in spring time, even if the seed is all provided! (3) The means of attaining the end are ours. "The armor of light," strange armor is it? Nay, none could be better. Light is the surest protection to the fighter. Try a battle in the dark if you doubt it. Where is your adversary, where will he strike, what his method? In darkness there is death. In "light" there is also surest opportunity and advantage for aggressive warfare. You know what you are about to battle against, and see where best to engage the adversary. By all means put on the armor of light. (4) The Commander Himself calls to best effort. How "put on" the Lord Jesus? Put on His aims, His thought, His methods, His spirit. Like the French soldier undergoing an operation in his chest, "Go a little deeper," he said, "and you will find the emperor."

Christian Endeavor Service.

REV. HERBERT N. BEVIER

April 19, 1903.

The Sacred Sabbath. Matt. 12: 1-13.

In these days of the sad secularization of the Lord's Day it is spiritually stimulating to have a Christian Endeavor topic like this. We hear much about a "National Rest" day and a "Civil Sabbath," but seldom, in current discussions, is much emphasis placed on the importance of a day sacredly set apart for rest and worship. And yet, this is, precisely, the Bible idea of the Sabbath. The ancient Jewish law distinctly commanded "Remember the Sabbath day to keep it holy" and in this, revelation is supported, both by reason and the moral and spiritual intuitions of enlightened men. Any lower view of the claims of the one day in seven robs God and belittles man of his best. If the Puritans in their zeal and fervor for God's right and man's good, overworked the letter of the law and thus failed in that charity and humanity which are the very atmosphere of its spirit, the gospel of humanity as it is being preached on the continent of Europe

and in our own land, in minimizing the religious sanctions, bereaves the Day of all its real authority and all its highest power. Unless the Sabbath is God's day first, it can never be man's day in any true and worthy sense.

* * * *

It has always seemed to the real students of the Bible and of our Lord's life and teaching, a perverted view, to separate the passages that deal with our Lord's denunciation of false and unhumane Sabbath laws, from His loyalty to the Sabbath as an institution and His constant practice of worship on that day throughout His life. Our Lord never lowered the standard of true and reverent Sabbath observance. Mark informs us that straightway on His visit to Capernaum He entered the Synagogue and taught on the Sabbath Day. Luke tells us that it was His custom so to do while the words "where he had been brought up" have in them more than a suggestion that he had been brought up to the custom. If all were as faithful to their bringing up in this regard as Jesus was we should not have such a travesty of Sunday in California as we now endure. In another passage in Mark we are told "when the Sabbath day was come began to teach in the Synagogue" and elsewhere in the other Scriptures the same is said.

* * * *

Yet our Lord was very pronounced and outspoken in his condemnation of the pharasaic Sabbath. The traditional law of the Jews was most exacting in the matter of the observance of the day. The Decalogue had indeed said "in it thou shalt not do any work," but the "fathers" or "chief rulers" laid down thirty-nine prohibitions and from these there were deduced by rabinical inference a multitude of others. It was one of these inferences that our Lord attacked in the passage of the topic. The "fathers" had said ye shall not reap or thresh on the sacred day, the inference had it that plucking corn was a kind of reaping and so a breach of the law and that such a breach was punishable by stoning, as was also that of picking up sticks or kindling a fire. The Jewish sailor would not touch the helm to guide a ship a moment after sunset on Friday evening, though a storm was brewing. Even when threatened with death, such was his overdeveloped Sabbath consciousness, and Josephus tells us that in the days of the Maccabeans, thousands were smothered by their enemies in a cave because they refused to come out and defend themselves on the Sabbath day. It was against the law even to heal a man, or even practice surgery on the Sabbath. It was against these inhumane and often inhuman restrictions that our Lord pronounced when He said "the Sabbath was made for man and not man for the Sabbath."

* * * *

Let us not overwork the Savior's protest. In these days of lax Sabbath keeping, are we not in grave danger of losing the spirit of the old-time Jewish loyalty and that of our great, though severe, Puritan forefathers as well? In interpreting broadly the ancient commandment about keeping the day holy and in excusing lax and liberal views about worship and rest, are we not in danger of making the days all alike sacred and so having no sacred day? What would happen had we no religious Sabbath? How long would we have religious elements in our civilization? How long would the church endure without a Sabbath? Would not the God consciousness entirely fade out if its eternal interests were not recalled to memory each Sabbath day? The observance of not a civil Sabbath only, not a national rest day simply, but of a sacred Sabbath set apart for worship and the praise of God is intimately associated with the nation's and the world's highest good, and cannot be slighted without national and world peril.

* * * *

Doubtless we make mistakes in trying to legislate, either in church or State, too minutely. Sabbath laws are needed, and governments and Legislatures conserve great interests when they give high sanctions to Sabbath keeping both in precept and example, yet let no man be conscious for any other in exact adjustments of conduct to the principles involved. In our age every man cannot keep the Sabbath as every other man. Necessity and mercy, those twin guardians of the human will, ever serve as lights along the path while the great truth enunciated by Christ, "The Sabbath was made for man," taken in the perspective of all that is highest and best in man as well as all that is human and frail will be a steadfast star to guide us right. Only let us see to it that in our adjustments of our lives that we remain faithful to the firm persuasion that above all other considerations the Sabbath be observed as a sacred day.

Church News.

Northern California.

Niles.—Four persons united with the church last Sunday—three on confession.

San Francisco, Plymouth.—There were eight accessions to the membership on Sunday.

Berkeley, First.—The pulpit was occupied Sunday by the Rev. Dr. Dickinson of Sacramento.

San Francisco, Pierce Street.—Two persons were welcomed to membership last Sunday on confession.

San Francisco, Fourth.—There were two additions to the church membership Sunday—one on confession.

Glen Ellen.—New chairs have been placed in the church. Professor W. F. Bade of Berkeley gave us a thoroughly spiritual and helpful sermon Sunday.

Kenwood.—Professor Bade of Pacific Theological Seminary has been the guest of the pastor and wife for a few days. He occupied the pulpit Sunday, greatly to the delight of all.

Cloverdale.—Six were received into church fellowship Sunday morning, four on confession, two by letter. In the evening a big temperance, anti-gambling rally was held in the town. The attendance was very large. An attempt is being made to suppress the slot machine.

Redwood.—Palm Sunday was a happy day in the Redwood Church. The pastor, Rev. F. H. Maar, who had been confined to his bed for several days, was able to be present and conduct the service and receive four new members into the church, all on confession. Three came from the Senior Endeavor Society. One little girl was also dedicated to God in baptism.

Etna.—During the past quarter our Sunday School has more than doubled its numbers. There has been a friendly rivalry among the classes to see which would be No. 1. The class of boys—about 10-13—won. Last Sunday the pastor held a "Question Box Service." The

house was well filled, and much interest was expressed. Most of the questions dealt with problems intimately relating to young people.

Sacramento.—Rev. James A. Chamberlin, D.D., of Newark, N. J., preached last Sunday in the First church to good audiences at each session. The doctor handled his subjects well and appeared to give general satisfaction. The Endeavorers will hold a sunrise prayer-meeting at their Mission Sunday-school, 23rd and K streets, Easter morning at 6:30 o'clock. Verily a good beginning for the day.

San Lorenzo.—Rev. F. F. Pearse began work with the church at Lincoln, Sunday, April 5, after three and a half years' service with Union Church at San Lorenzo. Mr. Pearse takes with him the love and respect of the people of his last pastorate, who have recognized in him the faithful, sympathetic, cheerful pastor and friend, and who only with great reluctance accepted his resignation that he might take up the work in a larger field of usefulness.—A. P. C.

San Francisco, Bethany.—Palm Sunday was observed with appropriate service in the morning, and by the twenty-ninth anniversary of the Chinese missions connected with the church in the evening. The program for this anniversary was made attractive and interesting by the unusual number of Chinese children who took part in a manner very creditable to themselves and their teachers. Excellent addresses were made by Rev. Jee Gam and by Mr. Chung Quong, who read what another brother, Lee Wah, now sick, had prepared. The offering in cash and pledges amounted to $150, and will be increased.

Southern California.

Riverside.—The annual meeting was held Wednesday evening, April 1. The reports for the year were very encouraging. The total receipts for current expenses were close to $3,000. In addition $620 was raised for Pomona College and $2,140 for benevolence, making the grand total raised by the church about $5,600. The trustees had no deficit to make up. In no year in all its history has the church received so many into membership. The additions were 46 by letter, 41 on profession, total 87. Our membership now stands at 461.

Notes and Personals.

Rev. F. L. Jones has taken charge of the church at Ritzville, Wash.

The Congregationalists of Everett, Wash., will build a new church with a seating capacity of 600.

Rev. Joseph Rowell, the pastor of the Mariners' church of this city, now resides at 2212 Howard street.

Rev. C. W. Merrill has closed his work at Oroville; has accepted a call from Saratoga and is already at work.

At the First church of Oakland last Sunday morning the names of 77 persons were propounded for reception into membership next Sunday.

Dr. Johns D. Parker has changed his residence from East Orange, N. J., to New Haven, Conn., where correspondents will hereafter address him.

Next Monday at the meeting of the ministers of San Francisco and vicinity Rev. J. A. Hollars will read a paper on "The Pastor, the People, and the Church."

The Redlands Review announces that the Rev. Dr. J. H. Williams has been granted a six months' leave of absence, and that he and Mrs. Williams will take a trip abroad.

Rev. W. R. Bair occupied the pulpit of the Union Street Presbyterian church of Oakland Sunday morning. Mr. Bair will be pleased to respond to calls for supply work. His address is 1719 Goss street, Oakland.

At the annual meeting of the Board of Directors of Pacific Theological Seminary, held this week, the Rev. E. L. Smith of Seattle, Prof. E. E. Brown of Berkeley and Rev. B. M. Palmer of Benicia, were elected directors.

Prof. F. H. Foster has been engaged to supply the pulpit of the Second church of Oak Park (Chicago) during the absence of Rev. Sidney Strong, the pastor, who goes to Africa as a member of the American Board deputation.

Again we sugget to the churches that they consider the advisability of sending their pastors to the Pacific Coast Congress at Seattle in May. In all probability there are not a few who would like to go, but cannot do so on account of expense.

The Rev. F. B. Perkins of Oakland, who was at San Lorenzo for several weeks recently, has returned to his home in Oakland at 600 17th street. The present writer spent a very pleasant hour with him last Sunday afternoon. Although without much strength physically there are all the old-time interest in matters which concern the Kingdom and the same spirit of helpfulness and desire to be of service to someone somewhere. And that is real helpfulness.

The new Pico Heights Church at Los Angeles cost about $4,000, the parsonage $1,800. The Times says: "The building has included in its plans many of the best features of modern church building, and is beautified with large cathedral class windows. This church was organized in 1899 by Rev. Charles Uzzell, and during the depressing year following the collapse of the boom it had a precarious existence. Several times the plan of disbanding was discussed, but the society pluckily held on, and under the pastorate of Rev. J. M. Schaefle it grew to vigorous life. Mr. Schaefle is now in the thirteenth year of his pastorate here. He was recently tendered the pastorate of a church in Oakland, but decided to remain with his old congregation. The Pico Heights church is thoroughly organized in all its branches of work, and has a membership of 200. It has a Sunday-school with an attendance of 250 pupils."

"The Evolution of American Census-Taking" is discussed in the April Century by no less an authority than the director of the census himself, the Honorable W. R. Merriam. In the same issue Hermann Klein, for thirty years a prominent musical critic in London, gives personal recollections of Verdi, Wagner, Gounod, Liszt, and Tschaikowsky. There is another of "The Great Business Combinations of Today" series, J. D. Kelley, Commander United States Navy, telling the story of "The So-Called Steamship Trust." This number brings the last of Justin H. Smith's important historical articles on "The Prologue of the American Revolution." "Some more Humors of Congress" throws amusing sidelights on that august body and should prove a mine for all who want another good story to tell.

Woman's Board of Missions for the Pacific

TRAVELING LIBRARIES.

Missionary traveling libraries have proved a success in localities where they have been in use. The Woman's Board of Missions for the Pacific has recently adopted the plan, and library No. 1 is now ready to start on its travels. The library is designed for the use of societies outside the cities and can be had on application to Mrs. Wm. Elder, 1512 12th avenue, East Oakland, Cal. The rules which govern it are as follows:

1. The person receiving the missionary library will make herself responsible for the care of the books contained in it.

2. The library may remain with one society at least two months or until called for by another society. Express charges at one-half the usual rates to be paid by society receiving library.

Missionary Traveling Library No. 1 contains the following books:

Report of Ecumenical Conference.....2 Vol.
Tragedy of Paotingfu.....Ketler
Missionary Principles and Practice.....Speer
James Chalmers Autobiography and Letters....
The Bishop's Conversion.....Maxwell
My Life and Times.....Hamlin
Forty Years Among the Zulus.....Tyler
The Cross in the Land of Trident.....Beach
Philanthropy in Missions.....E. M. C. Studies
(29th) Twenty-ninth Annual Report of W. B. M. P.
File of Life and Light for 1902.....

Book Reviews.

"Earthly Discords and How to Heal Them." By Malcolm J. McLeod. A very suggestive and helpful book. In the first chapter the author considers, in a delightful manner, Education, Legislation and Reformation, and concludes: "Education has done much to cheer the fainting pilgrim on the march; legislation has leveled the hills not a little and eased the journey; reformation has made him physically fitter against the taxings of the some time steep ascent. Yet I show unto you a more excellent way, more excellent because more radical and more complete, the way taught not by unction, not by science, but by conscience. Not education, not legislation, not reformation, but regeneration through the blood; not the college, not the congress, not the club, but the church, which he hath purchased by His own passion, is the hope of society and the race." In the chapter on "The Sad Note of Unbelief" it is shown in a graphic manner how the truth has had her warfare and her martyrs. "Stoned have her preachers been, aye scourged, and beaten with rods—all the way from the little Jew of Tarsus down to the time of our own big Boston Abolitionist." And the way the church has often fought many a new prophet sent of God is termed dark and dreadful reading. A few pen pictures from history, brief but graphic, illustrate the truth of this statement. In our Religious World columns will be found an extract from this thoroughly inspiring little volume of 216 pages, which is published by the F. H. Revell Company of Chicago and New York for 75 cents net.

"The Workingman and Social Problems." By Charles Stelzle. We have in this volume of 166 pages, published by the F. H. Revell Co., of Chicago, for 75 cents net, the outcome of several years' experience as a workingman, of practical Christian work for some time among workingmen and of a number of letters of inquiry sent to labor leaders with the intent of getting their views as to the present-day relation between the workingmen and the church. The topics treated are: The Workingman in Embryo; The Workingman and His Environment; The Workingman and the Saloon; The Workingman and His Leader; The Workingman and Shop Ethics; The Workingman and Social Reform; The Workingman and the Church; The Workingman's Church; Preaching to Workingmen. Mr. Stelzle is the minister whom the Presbyterian Board of Home Missions has engaged for a tour among the churches for the study of conditions and for the purpose of bringing them and the workingman more into accord and co-operation. Some of the chapters in this book have been published in the Sunday-school Times and some in The Outlook. There is nothing erratic in his statements and deductions; and his book ought to accomplish that for which it was sent forth—be of value in the effort to reach and help those who need help. There are many things in it which will make thoughtful men think. Here are a few thoughts: Any system of theology or any code of ethics that pretends to honor God while it crushes the heart of man is an abomination to our Heavenly Father. * * * The twentieth century evangelist will appeal, not so much to the emotions as to the will. He will still plead with men to love God with heart and soul and strength and mind, but he will put more emphasis upon the commandment which Christ said is like unto it: "Thou shalt love thy neighbor as thyself."

"The Conquest." By Eva Emery Dye. This true story of the Lewis and Clark expedition to the Pacific Northwest in the opening years of the last century is one of the most fascinating narratives. It is history dressed in story and brings up vividly some of the most important events in the history of our country. Going back to the days of the Revolution it shows the important service rendered to the country by George Rogers Clark, who so heroically contended with the Indians on the border. Good reason had Franklin for grasping his hand and for saying to him, "Young man, you have given an empire to the Republic." And when in later years the Indian problems beyond the Mississippi were taxing the wisdom of the nation, it was another Clark —William, his brother, one of the men who had led the expedition to the mouth of the Columbia, who won the hearts of the savages and turned them into friends of the ever-expanding nation. Every person residing on the Pacific Coast who does any reading—yes, every American—ought to read the history of that expedition, for it was one of the links which finally bound indissolubly to the Union this whole Pacific slope. Lewis and Clark achieved much for the nation. When they returned to Washington Mrs. Dye tells us that a certain halo seemed to hang around these men of adventure. "They were soldiers and hunters and more. Through heat and cold, and mount and plain, four thousand miles by canoe, on foot and horseback, through forests of gigantic pines and along the banks of unknown rivers, among the unheard-of tribes who had never seen a white man, they had carried the message of the President and had brought back a report on the new land that is authority to this day." The readers of The Pacific know how

charmed the writer of the "Acorns from Three Oaks" was by the heroine of this expedition, the Indian princess Sacajawea. Mrs. Dye, the author, writes as follows concerning her, as far up along the Missouri on the return journey, she stood looking wistfully at the men of the expedition as they were preparing to enter on the home stretch, for she, too, would like to visit the white man's country: "Sacajawea, modest princess of the Shoshones, heroine of the great expedition, stood with her babe in arms and smiled upon them from the shore. So had she stood in the Rocky Mountains pointing out the gates. So had she followed the great rivers, navigating the continent. Sacajawea's hair was neatly braided, her nose was fine and straight, and her skin pure copper, like the statue in some old Florentine gallery. Madonna of her race, she had led the way to a new time. To the hands of this girl, not yet eighteen, had been intrusted the key that unlocked the road to Asia." (A. C. McClurg & Co., Chicago; pp. 443; $1.50.)

Oregon Letter

By George H. Himes.

The principal feature of the past week has been the sudden death of Hon. Henry Winslow Corbett, whose life may be summarized as follows:

Born at Westboro, Mass., February 18, 1827.

Arrived at Portland, March 5, 1851.

United States Senator, 1866-1872.

President of the First National Bank of Portland.

Elected president of the Lewis and Clark Centennial, Jan. 21, 1902.

From his advent in this city, as above given, to the day of his death, he was a colossal figure in the building of this municipality. Three other men came to Oregon in 1851, all finding lodgment here—W. S. Ladd, Henry Failing and C. H. Lewis—jointly with Mr. Corbett, exercised a most vital influence in building up the material side of this city. To Mr. Ladd and Mr. Corbett the educational and religious side appealed with much force, and in various ways they contributed with a generous hand. The extent of Mr. Corbett's beneficence may never be known, as he had the happy faculty of doing much that the public was ignorant of; and in general his giving was without ostentation. While for many years his church relations have been with another communion, the Presbyterian, he has aided Congregational effort in many directions, notably Pacific University, of which he has been a trustee and staunch friend for more than thirty years. During Dr. Atkinson's lifetime he sought Mr. Corbett's assistance many times to aid in missionary work, and was never turned away empty handed. By the death of Mr. Corbett every interest pertaining to the well-being of this city and State has sustained a great loss—humanly speaking, an irretrievable loss. He was essentially a man of the people—never so engrossed in affairs of any kind but that he was approachable to all without regard to rank or condition.

The writer's acquaintance with Mr. Corbett began in 1864, and no better tribute to his memory can be uttered than the closing words of Mr. Scott in the Oregonian of April 1, as follows:

"Summing up, it will scarcely be questioned that the present judgment is and the future judgment will be that no man among us has performed so important a part in our active affairs as Mr. Corbett. His earnestness and tenacity were proverbial. In matters of business his judgment, behind which lay a profound insight, was almost unerring. In public spirit he was our foremost of men, as the great work he has performed for Oregon attests. And in acts of public benevolence and private charity he was foremost always."

The seventh annual meeting of the West Willamette Association will be held with the church at Sherwood April 14 and 15. Rev. Daniel Staver, Forest Grove, will preach the Associational sermon. The central thought of the Association will be "Power in the Church for the Extension of the Kingdom." Rev. Cephas F. Clapp will give an address on the Pacific Coast Congregational Congress. The closing address will be given by Rev. Elwin L. House, of the Portland First church.

Rev. R. H. Kennedy has accepted a call from the Hillsboro church, where he has been acceptably laboring for several weeks.

Rev. Charles E. Chase has accepted the call of the Hassalo Street church, and a reception was held in the church parlors last Friday evening, which was largely attended.

The second supper by the Ladies' Aid Society to the Men's League of the First church of this city, was given last Friday evening, and was a highly successful affair in the way of increasing interest in the social life of the church. The members of the choir were the special guests of the evening. Following the supper brief addresses were made by Judge M. C. George, ex-president of the League, and B. S. Huntington, of The Dalles church, a prominent attorney of that city, who was also an invited guest.

PROGRAM PACIFIC COAST CONGREGATIONAL CONGRESS.

SEATTLE, MAY 8-17, 1903.

FRIDAY—May 8th.

A. M.— 9:00 Organization.
10:00 Address of Welcome—Rev. W. H. G. Temple, D.D.
Response—Rev. J. K. McLean, D.D., Berkeley, Cal.
11:00 Bible Study—Readings in the Minor Prophets —Rev. G. Campbell Morgan, D.D.

I.—EDUCATION.

P. M.— 2:00 Modern Changes in Educational Ideals and Methods—President G. A. Gates, D.D., Pomona College, Claremont, Cal.
2:30 The Possibility of Eliminating the Higher Sanctions of Life from Education; Current Tendencies—Principal W. E. Wilson, Ellensburg.
3:00 What the Church Owes to Greek and Its Present Duty—Prof. L. F. Anderson, Walla Walla.
3:30 The Responsibility of the Church for the Spiritual Welfare of Students in Our State Educational Institutions—President Thos. F. Kane, State University, Seattle.
4:00 The Responsibility of the Church in the Matter of Education—President S. B. L. Penrose Whitman College, Walla Walla.
4:30 The Future of Our Congregational Academies and Colleges on This Coast—Prof. W. N. Ferrin, Pacific University, Forest Grove, Ore.
7:45 OPENING ADDRESS—The Nobility and Value of Our Free Congregational Inheritances —Rev. A. H. Bradford, D.D., Montclair, N. J. ADDRESS—The Church; Its Nature and Purpose—Rev. G. Campbell Morgan, D.D.

SATURDAY—May 9th.

II.—CHRISTIAN NURTURE.

A. M.— 9:00 Bible Study—Readings in the Minor Prophets —Dr. Morgan.
10:15 The Evangelization of Boys and Girls—Prof. A. H. Yoder, Seattle.
10:55 The Denver and Chicago Conventions and the Future of Religious Education—Rev. H. N. Smith, Portland, Ore.
11:35 Bible Teaching and Modern Biblical Scholarship—Prof. W. F. Bade, Berkeley, Calif.
12:15 Round Table Discussion—What Can Youth Be Given to Do in the Work of the Church—Rev,

E. I Goshen, Ogden, Utah.

SUNDAY—May 10th.

A. M.—11:00 Sermons in the Churches.

P. M.— 3:00 Meeting for men in the Grand Opera House—Rev. G. Campbell Morgan, D.D.

8:00 Mass Meeting Plymouth Church. Addresses by President Geo. A. Gates, D.D.; Rev. G. Campbell Morgan, D.D.

MONDAY—May 11th.

III.—THE CHURCH AND JOURNALISM.

A. M.— 9:00 Bible Study—Readings in the Minor Prophets—Dr. Morgan.

10:15 The Ministry of the Religious Press—Rev. H. A. Bridgman, Boston, Mass.

10:50 What Do (a) Ministers and (b) Laymen Desire in a Denominational Journal?—Rev. Austin Rice, Walla Walla.

11:25 The Distribution of Religious Literature—Rev. W. W. Ferrier, San Francisco.

12:00 Larger Co-operation of the Church and the Secular Press in Advancing the Moral Interests of the Community—Harvey W. Scott, Esq., **Portland.**

IV.—PREACHING.

P. M.— 2:00 The Place of the Preacher; His Opportunity in an Average Pacific Coast Community—Rev. H. C. Mason, Pullman.

2:35 The Ruling Idea of Jesus as the Basis of Preaching—Rev. W. H. Day, Los Angeles.

3:10 The Balance Between Preacher, Pastor and Administrator—Rev. Peter A. Simpkin, Salt Lake City.

3:45 Some Things Needing Emphasis in the Modern Pulpit—Rev. A. H. Bradford, D.D., Montclair, N. J.

7:45 ADDRESSES—Mormonism—Rev. J. D. Kingsbury, D.D., Salt Lake City.
The Church—Its Perils and Power—Rev. G. Campbell Morgan, D.D.

TUESDAY, May 12th.

V.—FOREIGN MISSIONS.

A. M.— 9:00 Bible Study—Readings in the Minor Prophets—Dr. Morgan.

10:15 Interest in Missions a Supreme Factor in Church Life and Growth—Rev. J. R. Knodell, Santa Cruz, Cal.

10:50 Present Day Missionary Motives and Our Attitude Toward the Ethnic Religions—Prof. Geo. Mooar, D.D., Berkeley, Cal.

11:25 Have Our Congregational Churches Reached the Limit of Interest and Effort in Missionary Enterprise?—Rev. Walter Frear, San Francisco.

P. M.— 2:00 The Great Non-Christian Peoples Contiguous to Our Coast—Rev. P. S. Knight, Salem, Ore.

2:35 The Attitude of Protestantism Towards Roman Catholicism in Pacific Lands—Rev. H. B. Long, Prescott, Ariz.

3:10 The Influence of Political Methods and Moral Standards of Christian Nations upon Non-Christian Peoples—Rev. E. S. Williams, Saratoga, Cal.

3:45 How May Our Churches Be Stimulated to a More Lively Interest in Missions?—Mission Study Classes and Missionary Meetings—Rev. H. M. Tenny, San Jose, Cal.

7:45 ADDRESSES—The Contribution of Missions in the Pacific Lands to World Progress—Rev. C. H. Daniels, D.D. Boston.
The Church—Its Enterprise—Rev. G. Campbell Morgan, D.D.

WEDNESDAY—May 13th.

VI.—HOME MISSIONS.

A. M.— 9:00 Bible Study—Readings in the Minor Prophets—Dr. Morgan.

10:15 The Problem of Self-Support and the Cost of Neglect to the Independence and Vigor of Our Churches—Rev. I. C. Meserve, San Francisco.

10:50 The Character and Equipment of the Ministry Conditioning the Growth of the Churches—Rev. C. F. Clapp, Forest Grove, Ore.

11:25 Financing Home Missionary Churches—Rev. J. L. Maile, Los Angeles.

P. M.— 2:00 Possible Wise Readjustment in Home Missionary Administration (a) in the Nation; (b) in the State—Rev. J. K. Harrison, San Francisco.

2:35 Are Pacific Congregationalists Doing Their Full Share of Work and Bearing Their Full Share of the Burdens of Evangelization?—Rev. L. L. Woods, Seattle.

3:10 Congregational Church Extension in Our Coast Cities—Rev. H. H. Wikoff, San Francisco.

3:45 Federation and Comity—Rev. E. D. Hale, Niles, Cal.

7:45 ADDRESSES—The Home Missionary Situation—Rev. R. A. Beard, D.D., Boston.
The Church—Its Witnesses—Rev. G. Campbell Morgan, D.D.

THURSDAY—May 14th.

VII.—THEOLOGY.

A. M.— 9:00 Bible Study—Readings in the Minor Prophets—Dr. Morgan.

10:15 The Permanent and the Transient in Theology—Rev. J. H. Bainton, Colfax.

10:50 The Relation of Temperament to Religious Experience and Expression—Rev. W. F. Day, D.D., Los Angeles.

11:25 The Atonement in Present Day Religious Thought—Rev R. B. Blythe, Victoria, B. C.

P. M.— 2:00 The Sphere of Doctrine in Christian Life—Rev. Henry Kingman, Claremont, Cal.

2:35 The Phenomena of Divine Healing—Rev. C. R. Gale, Spokane

3:10 The Place and Influence of Naturalism in the Theology of Today—Rev. E. E. P. Abbott, Chula Vista, Cal.

3:45 Evolution and Revelation—Rev. Geo. R. Wallace, D.D., Spokane.

7:45 ADDRESSES—Rev. R. R. Meredith, D.D., Pasadena, Cal.
The Church—Its Vision and Race—Rev. G. Campbell Morgan, D.D.

FRIDAY—May 15th.

VIII.—SOCIOLOGICAL AND PRACTICAL.

A. M.— 9:00 Bible Study—Readings in the Minor Prophets—Dr. Morgan.

10:15 The Problem of Our Spanish Population—Rev. A. B. Case, Los Angeles.

10:50 Recent Experiments in Temperance Legislation—Geo. F. Cotterill, Esq., Seattle.

11:25 The Sunday Question on This Coast—Rev. Jonathan Edwards Pendleton, Ore.

P. M.— 2:00 The Truth about Individualism—Rev. H. P. James, North Yakima.

2:35 How May a Healthful Social Order Be Created?—Rev. R. B. Hassell, Everett.

3:10 Are the Churches at Fault Today in Their General Attitude Toward Labor Organizations and Other Social and Fraternal Movements?—Rev. C. P. Dorland, Los Angeles.

3:45 New Evangelism—Rev. J. K. McLean, D.D., Berkeley, Cal.

7:45 ADDRESSES—Rev. Chas. R. Brown, Oakland, Cal.
The Church—Its Heavenly Calling—Rev. G. Campbell Morgan, D.D.

SATURDAY—May 16th.

IX.—CONGREGATIONALISM.

A. M.— 9:00 Bible Study—Readings in the Minor Prophets—Dr. Morgan.

10:15 The Mission of Congregationalism in This Coast—Rev. Wm. Rader, San Francisco.

10:50 The Training of a Congregational Church (a) in Self-Government and Fellowship; (b) in Efficiency—Rev. C. L. Mears, Snohomish.

11:25 Congregational Esprit de Corps—Rev. E. L. House, D.D., Portland.

SUNDAY, May 17th.

A. M.—11:00 Sermons in the Churches.

P. M.— 3:00 Meeting for Men in Grand Opera House—Rev. G. Campbell Morgan, D.D.

8:00 Mass Meeting in Grand Opera House. Short addresses by Rev. W. F. Day, D.D.; Rev. E. L. House, D.D.; Rev. J. K. McLean, D.D.; Rev. C. R. Brown, D.D.; Rev. W. H. G. Temple, D.D.; Rev. A. H. Bradford, D.D.
Closing Address—Rev. G. Campbell Morgan, D.D.

NOTE.—All sessions held in Plymouth church where not otherwise indicated. The time assigned for papers is twenty minutes and for discussion fifteen minutes, except that on Friday afternoon, May 8th, the papers will be confined to fifteen minutes each.

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'Tis Easter's sacred morn! Unlocked from winter's icy hand, the modest flowers unfold their bright-hued petals to the sun, and warbling songsters "rain down delicious music" from the blossom-laden trees. Upon the hidden wings of the soft south winds sweet odors float, as from the spicy shores of "Araby the blest," and from the pulsing earth spring every hour new forms of beauty and of life.

How hallowed are the associations connected with this day! The mind sweeps over the intervening ages, and in panoramic view the scene is passing before us. The angel, on wings of light, flashes down from the pearly gates—with his dazzling brightness strikes blind and dumb the guarding soldiers, while he rolls aside the ponderous portal of the transient resting place of the Prince of Life.

Behold, our Savior rises, and comes forth! No longer may the king of terrors fetter with his icy bonds—Him, who henceforth is to be forever the Emblem of everlasting life.

"Great joy and triumph then filled heaven," and surely it would seem that our Jesus would feel "impatient for the skies"; but ere He leaves the earth, He lingers to gather, strengthen and comfort those whom He must leave behind.

First He reveals Himself to the weeping women, who went with sweet spices to the sepulchre—to find it empty. Bewildered and broken-hearted, they turn away, but, hark! Ringing out upon the air of that Easter morning they hear the beloved voice, with the cheery greeting, "All Hail!"

Oh, the mystic power of that voice—and those words! How quickly they changed those tear-drops to rainbow tints of hope! And how they have cheered and uplifted the trembling heart of humanity down through the centuries since that first glad Easter morn.

Still works the matchless love, the tender, forgiving spirit of our Christ. To faithless, but repentant Peter, not one reproving word, but the tear-compelling query—"Touch thou Me?" To doubting Thomas, He points to His riven side; and to all His scattered, frightened flocks He gathers to comfort, cheer, admonish and instruct, promising them such wondrous power—after the Comforter should come—that there should be kindled by their efforts such a light amid the darkness of those troublous times that in the ages to come all the world should be wrapt in its glory until the "kingdom should become the kingdoms of our Lord and of His Christ."

Though the personal form of our Savior is vailed from mortal sight, His Spirit is ever here to guide us to that home where He has gone to prepare a place for us among the "many mansions" in His Father's house.

He arose from the dead—therefore we shall rise also. His spiritual, risen body was like unto his human body, handled and recognized by His friends. We also shall be the same for He has promised that we shall be "like Him."

Oh, glad, sweet Easter morn! Start the memory bells to ringing in all our hearts, and may their silvery chimes peal forth through all the coming year.

He Is Risen Indeed! All Hail! All Hail!

The Unused Spices.

It was the morning of an Easter Sabbath, and she lay on her bed in the Deaconess Hospital—a minister's wife of middle age, stricken with an incurable disease. Even if she rallied from this attack, she was told that her days of active work were over; she must henceforth go very softly and carefully, and be content to wait God's will rather than do it. She had been an active worker, with general good health, and had never been used to sparing herself either in family or church work. Her children found her at all times ready to share their joy, help in their perplexities, or work for their comfort. Her husband was satisfied with the wife he had chosen, and the people of the parishes under his care always seemed pleased to welcome her to their homes, many confiding to her their cares and worries, feeling sure of sympathy.

She was not naturally patient—she had an extremely nervous temperament. To be in action was her delight. She was willing to minister, but not greatly desirous of being ministered unto. In fact she was now being tried where she was weakest.

Laid aside, and life henceforth to be a dependence and a care! As she lay there and thought of a future, whether long or short, of inactivity and dependence, she felt in sore need of the comfort she had so often tried to administer to others. Then it was that God Himself came to soothe and help in the very early morning by reminding her of the unused spices. Mary Magdalene and other women had prepared sweet spices with which they had thought to embalm the body of the Master they loved Dead they believed Him to be and lying in Joseph's tomb, to which place they came bringing their spices in the early dawn of that first Easter day. The spices were ready—love had prepared them—but, "He is risen as He said!" greeted their astonished ears, and the spices were not needed.

Were they wasted? Were they unneeded? Was their preparation all in vain? No, surely no. They had joy and satisfaction in getting them ready. They were making manifest their love, and although unused, the love that prompted the act was as surely acceptable as was that which showed itself in the spilled spikenard not long before.

The sick one was comforted. The Master knew. Her spices—her acts—were ready; her heart was willing; she would still show her love by deeds, if so permitted; but if the spices must be unused, she would be willing to have it so, and would wait "the will" if she could no longer do it, content if He be glorified.

She knew there were many struggles ahead, many times when the enemy would "come in as a flood," but she knew that Peter was not the only one whom Jesus meant when He said: "I have prayed for thee that thy faith fail not," and this gave courage.

There were many other lessons taught and learned by the unused spices; and many who work, as well as those who wait, may find still other help. Only let us be sure our spices are ready, even though the Master may not need them in just the way we have hoped and planned. —Zion's Herald.

A true Christian living in the world is like a ship sailing on the ocean. It is not the ship's being in the water which will sink it, but the water's getting into the ship. So the world, with its love of pleasure, getting into the hearts of Christians, has ruined its millions.—Selected.

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ACCIDENTAL ?

The jury returned a verdict of accidental death on the man who fell from the window ledge on which he had fallen asleep. But the death was really due to carelessness which made the accident possible. There are a great many lives suddenly terminated as a result of carelessness, although the medical certificate may read "heart failure." When a man takes chances with his stomach and neglects the warning symptoms of disease, he is carelessly inviting calamity.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It enables the perfect digestion and assimilation of food, which makes strength. It stimulates the liver, cures biliousness, and removes bilious impurities from the blood.

"I had been troubled with a pain in lower part of my stomach for three years, so severe I thought it would kill me in time," writes Mr. Aaron Van Dam, of (Kensington) 2549 119th St., Chicago, Ill. "I could hardly work; it felt like a big weight hanging on me and got so bad that I had to take medicine. I used Stomach Bitters for a time, but it did no good so I wrote to Dr. R. V. Pierce for advice, which he gave me immediately. I followed his directions; used two bottles of his medicine and was cured. I had a torpid liver which was troubling me instead of cramps (as I thought). so Dr. Pierce told me. I have pleasure in living now; have gained in weight 15 pounds since then."

Dr. Pierce's Pleasant Pellets cure constipation. They do not beget the pill habit.

When a Sailor Dies at Sea.

A funeral at sea is a most impressive scene.

All hands are dressed in white, called "funeral rig," consisting of blue cloth trousers, a white frock, and cloth tunic over the frock, with a black silk handkerchief bound around the left arm.

The officers wear frock coats and swords, while twelve marines form a firing party.

When everything is ready the ship's engines are stopped, the ensign is hoisted at half-mast at the peak or ensign staff, and the ship's bell is tolled.

The hands are mustered on the quarterdeck, and the four bearers, usually the messmates of the dead man, bring up the body, which is sewed up in a canvas hammock and laid on a wooden grating.

The chaplain reads the funeral service, and then the bearers, followed by their messmates, walk slowly on to the quarterdeck with the body. On arriving there, the grating is rested on the gangway, which has been previously opened.

The body is wrapped in the national colors, and the signalman attends to holding firmly to this covering to prevent it going overboard with the body.

The bearers, with the exception of two, let go their hold upon the grating and step back.

When the chaplain comes to the words, "And now we commit his body to the deep," the two holding the grating tilt it upward, and the body falls into the water.

The marines then form upon the gang-way, and three volleys are fired into the air, the drummer each time sounds the "salute for the dead," the hands are dismissed, and the awful ceremony is over.—Columbian.

"Resisting Power."

Doctors tell us, in these days of germs and toxins, that the thing that counts most in a case is the "resisting power" of the patient. Some men or women can pass through an epidemic, or even be inoculated with its peculiar poison germs, and yet shake off infection, unharmed. Others, apparently just as healthy, succumb to the first contact with disease, and sink under it in spite of the best nursing.

"Resisting power" is an individual affair, and many surprises come to doctor and nurse as the frail-looking patient pulls through and the robust-seeming one dies. Medicines can only aid the "resisting power;" they can never take its place. It determines, in the end life or death in every case. Is there not a moral parable here?

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Is not the important thing in every soul its "resisting power"?

Every soul must fight out its battle alone. Advice, help, sympathy, are all outside things. Our struggle with moral sin is our own struggle, and the wisest teacher, the tenderest mother or friend, is powerless to fight it for us. In the last analysis our "resisting power" is the thing that settles moral life or death for us. How much of it have we? Are we strengthening our souls daily to resist evil? Are we determined to resist it, always, to the uttermost? If not, when the temptation comes with its subtle infection, it will find in us its easiest victim, and destroy us at its will.—Canadian Epworth Era.

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Holding Up Christ.

One of Dr. Bonar's elders was one day passing along a busy street in Glasgow, and says: "I saw a crowd at a shop door, and had the curiosity to look in. There I saw an auctioneer holding up a great picture so that all could see it, and when he got it into the proper position, he kept behind it and said to the crowd. 'Now look at this side of the picture, and now at this other side,' and so on, describing each part of it. "Now," said the elder, "the whole time I never saw the speaker; it was just the picture that he was showing;" and, turning to the people he was addressing, he said, "That is the way to tell of and work for Christ. He must be set forth plainly and distinctly in all his beauty; but we who set him forth must be out of sight."

How to Have God's Help.

If we are in doubt as to what we should do in any emergency, it is better to ask of God, and then to do as God gives us direction. We can always have God's counsel and direction if we will seek it in faith. His word is pledged to that. "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord." Let us ask of God in our need, and trust him unswervingly.—Sunday-school Times.

Among Heathen.

Little Polly T.'s mother took a short trip out of town, and Polly was sent to spend the night with a neighboring lady. When bedtime came Polly knelt down with her head upon the lady's knees, as accustomed to do with her mother, to say her prayers. A little form of her own she remembered only in part, and the lady could not prompt her as her mother did. So Polly's prayers came to a sudden stop. Then she said: "Please, God, 'scuse me, 'cause I don't 'member my prayers, and I am staying wif a lady what don't know any."—Harper's Bazar.

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